ummah welfare trust

RUQYAH

العلاج والرقى من الكتاب والسنة

A Remedy for Illnesses,
Evil Eye, Magic and Jinn
from the Qur'ān and Sunnah

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RUQYAH IN THE QUR'ĀN & SUNNAH

'Ruqyah' is the practice of treating illnesses through Qur'ānic āyāt and invocations as prescribed by the Messenger of Allah ﷺ. It provides a cure for evil eye, magic and physical ailments.

The Qur'ān offers perfect solace to a believer - both spirtually and physically. Ruqyah should therefore play an essential role in our lives. Allah ﷻ says: "And say: The truth has come, and falsehood has vanished. Surely falsehood is ever bound to vanish by its very nature. **And We send down in the Qur'ān that which is a cure and a mercy for the believers**." (17:81-2)

As well providing a cure, Ruqyah is an excellent way for the believers to build their Imān and reaffirm their tawhīd for Allah ﷻ. Indeed seeking treatment through the Qur'ān demonstrates complete belief in the Book of Allah ﷻ.

The Messenger of Allah ﷺ said: "**Make good use of the two cures: honey and the Qur'ān**." (Ibn Mājah)

'Ā'ishah رضي الله عنها said: "When the Messenger of Allah ﷺ was ill, Jibrīl عليه السلام performed Ruqyah on him." (Muslim)

In another hadith, 'Ā'ishah رضي الله عنها informs us that the Messenger of Allah ﷺ entered upon her and found a woman treating her with Ruqyah (through other than the words of Allah ﷻ). He ﷺ said: "Treat her with the book of Allah ﷻ." (Ibn Hibbān) She also said: "The Messenger of Allah ﷺ used to command me to perform Ruqyah from the evil eye." (Muslim)

Once the Messenger of Allah ﷺ saw a girl whose face had changed colour in the house of Umm Salamah رضي الله عنها, so he ﷺ said: "Seek Ruqyah for her, because she has been affected by the evil eye." (Bukhārī)

'Ā'ishah رضي الله عنها narrated that whenever the Messenger of Allah ﷺ would become sick, he would recite [the last 3 Sūrahs of the Qur'ān] and then blow over his body. She says: "During his last illness from which he passed away, the Messenger of Allah ﷺ used to blow over himself. But when his sickness intensified, I used to (recite and then) blow over him using his own hands because of their blessings." (Bukhārī)

In another hadīth, she رضي الله عنها mentions that whenever anyone from his family would become ill, he ﷺ would blow over them with these three Sūrahs. (Muslim)

'The Qur'ān is the complete healing for all mental, spiritual and physical diseases; all the diseases of this world and the Hereafter. But not everyone is guided to use it for the purpose of healing. If the sick person uses the Qur'ān for healing in the proper way, and applies it to his disease with sincerity, faith, complete acceptance and firm conviction, fulfilling all its conditions, then no disease can resist it.' (Ibn al-Qayyim رحمه الله)

METHOD OF RUQYAH

Conditions for Ruqyah to be successful

1

Intention

Ruqyah is a du'ā. The intention should always be to ask Allah to remove the evil by the words of the Qur'ān.

2

Conviction (yaqīn)

One should recite loudly and clearly, with firm conviction and belief in Allah, who Alone gives cure.

3

Patience & Consistency

Like all treatment, consistency is key. Daily recitation, du'ā' and other treatments must be maintained for positive results.

Before Ruqyah

- Make wudhū, offer two rak'ats and make sincere du'ā'. Du'ā', especially in tahajjud, brings great reprieve and assistance from Allah ﷻ.
- Make abundant and sincere istighfār (seeking forgiveness from Allah ﷻ), and stay away from sins. One should restore people's rights if they have wronged anyone or taken anything unjustly.
- Give sadaqah as it wards off calamity (Bayhaqī). The Messenger of Allah ﷺ said: **"Treat your sick by giving Sadaqah."** (Bayhaqī)
- Remove animate pictures from the home. Any amulets (ta'wīdh) which contain illegible text or invokes upon other than Allah should also be taken out and disposed of in a river.
- Remain in a state of wudhū through the day and also sleep with wudhū.

During Ruqyah

- Begin Ruqyah by sending Salawāt (salutations) upon the Prophet ﷺ. Recite the Ruqyah (see p.4 and p.5) loudly, clearly and with concentration, at least 3 or 7 times.
- One may recite directly into the hands, blowing into them and rubbing them over the body. One can also recite whilst placing the hands over the part of the body that is in pain.
- One may recite and blow on water. Keep the mouth close to the water, breathe into it and repeatedly blow over it. This can be used for drinking and bathing (see p.11). Olive oil and other Sunnah medicines can be recited upon and applied to the body.
- When reciting on others, place the hand on the forehead of the affected person (mahram only), or on the part of the body in pain, recite and blow.
- If one cannot recite, then Ruqyah can be listened to. This should be done with full concentration. One should listen carefully and ensure that they do not fall asleep.

أَعُوْذُ بِاللهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ، مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ.

1 حَسْبِيَ اللهُ لَا إِلٰهَ إِلَّا هُوَ ، عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ. (Abū Dāwūd) (7x)

2 ﷽ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ، الرَّحْمٰنِ الرَّحِيْمِ، مَالِكِ يَوْمِ الدِّيْنِ، إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْنُ، اِهْدِنَا الصِّرَاطَ
الْمُسْتَقِيْمَ، صِرَاطَ الَّذِيْنَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ. (Bukhārī)

3 اَللهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ، لَا تَأْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ، لَهٗ مَا فِي السَّمٰوَاتِ وَمَا فِي الْأَرْضِ ، مَنْ ذَا الَّذِيْ يَشْفَعُ
عِنْدَهٗ إِلَّا بِإِذْنِهٖ ، يَعْلَمُ مَا بَيْنَ أَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖ إِلَّا بِمَا شَاءَ ، وَسِعَ كُرْسِيُّهُ
السَّمٰوَاتِ وَالْأَرْضَ وَلَا يَئُوْدُهٗ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيْمُ. (Hākim) (2:255)

4 آمَنَ الرَّسُوْلُ بِمَا أُنْزِلَ إِلَيْهِ مِن رَّبِّهٖ وَالْمُؤْمِنُوْنَ ، كُلٌّ آمَنَ بِاللهِ وَمَلَآئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّن رُّسُلِهٖ ، وَقَالُوْا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيْرُ. لَا يُكَلِّفُ اللهُ نَفْسًا إِلَّا وُسْعَهَا ، لَهَا مَا
كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ، رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِيْنَا أَوْ أَخْطَأْنَا ، رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهٗ
عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ، رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ، وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ، أَنْتَ مَوْلَانَا ،
فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِيْنَ. (Tirmidhī) (2:284-286)

5 ﷽ قُلْ هُوَ اللهُ أَحَدٌ ، اَللهُ الصَّمَدُ ، لَمْ يَلِدْ وَلَمْ يُوْلَدْ ، وَلَمْ يَكُنْ لَّهٗ كُفُوًا أَحَدٌ. (112)

6 ﷽ قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ ، مِنْ شَرِّ مَا خَلَقَ ، وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ، وَمِنْ شَرِّ النَّفَّاثَاتِ فِي
الْعُقَدِ ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ. (113)

7 ﷽ قُلْ أَعُوْذُ بِرَبِّ النَّاسِ ، مَلِكِ النَّاسِ ، إِلٰهِ النَّاسِ ، مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ، اَلَّذِيْ يُوَسْوِسُ
فِيْ صُدُوْرِ النَّاسِ ، مِنَ الْجِنَّةِ وَالنَّاسِ. (Bukhārī) (114)

One can add the following if affected by magic:

8 وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ، فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ، فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوْا يَعْمَلُوْنَ.
فَغُلِبُوْا هُنَالِكَ وَانْقَلَبُوْا صَاغِرِيْنَ. (7:117-119)

9 فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ ، إِنَّ اللهَ سَيُبْطِلُهٗ ، إِنَّ اللهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِيْنَ. وَيُحِقُّ
اللهُ الْحَقَّ بِكَلِمَاتِهٖ وَلَوْ كَرِهَ الْمُجْرِمُوْنَ. (10:81-82)

10 وَأَلْقِ مَا فِيْ يَمِيْنِكَ تَلْقَفْ مَا صَنَعُوْا ، إِنَّمَا صَنَعُوْا كَيْدُ سَاحِرٍ ، وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ. (20:69)

(Ibn Abī Hātim ﵀ narrated from Layth bin Abī Sulaym ﵀ that these verses are a cure by the will of Allah.)

1 أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ. (Muslim)

2 أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ الَّتِيْ لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ وَبَرَأَ وَذَرَأَ ، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمِنْ شَرِّ مَا يَعْرُجُ فِيْهَا ، وَمِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا ، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ ، يَا رَحْمٰنُ. (Ahmad)

3 أَعُوْذُ بِوَجْهِ اللهِ الْعَظِيْمِ ، الَّذِيْ لَيْسَ شَيْءٌ أَعْظَمَ مِنْهُ وَبِكَلِمَاتِ اللهِ التَّامَّاتِ الَّتِيْ لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ ، وَبِأَسْمَاءِ اللهِ الْحُسْنَىٰ كُلِّهَا مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ ، مِنْ شَرِّ مَا خَلَقَ وَبَرَأَ وَذَرَأَ. (Muwatta')

4 أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ ، وَشَرِّ عِبَادِهِ ، وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَأَنْ يَحْضُرُوْنِ. (Ahmad)

5 أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّةِ ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ. (Bukhārī)

Substitute the أَعُوْذُ in 1 to 5 with أُعِيْذُكَ when praying over others.

For 6 put your hand on the part of your body where you feel pain and say:

6 بِسْمِ اللهِ (3x) أَعُوْذُ بِاللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ. (7x) (Muslim)

7 اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ تَعْجِيْلَ عَافِيَتِكَ ، وَصَبْرًا عَلَىٰ بَلِيَّتِكَ ، وَخُرُوْجًا مِنَ الدُّنْيَا إِلَىٰ رَحْمَتِكَ. (Hākim)

8 اَللّٰهُمَّ رَبَّ النَّاسِ ، أَذْهِبِ الْبَأْسَ ، اِشْفِ أَنْتَ الشَّافِيْ ، لَا شِفَاءَ إِلَّا شِفَاؤُكَ ، شِفَاءً لَا يُغَادِرُ سَقَمًا. (Bukhārī)

9 رَبُّنَا اللهُ الَّذِيْ فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ ، أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ ، كَمَا رَحْمَتُكَ فِي السَّمَاءِ فَاجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ ، وَاغْفِرْ لَنَا حُوْبَنَا وَخَطَايَانَا أَنْتَ رَبُّ الطَّيِّبِيْنَ ، فَأَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ وَشِفَاءً مِنْ شِفَائِكَ عَلَىٰ هٰذَا الْوَجَعِ فَيَبْرَأَ. (Abū Dāwūd)

When praying on others, add the following:

10 بِسْمِ اللهِ أَرْقِيْكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيْكَ ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ ، اَللهُ يَشْفِيْكَ ، بِسْمِ اللهِ أَرْقِيْكَ. (Muslim)

11 بِسْمِ اللهِ تُرْبَةُ أَرْضِنَا بِرِيْقَةِ بَعْضِنَا ، يُشْفَىٰ سَقِيْمُنَا بِإِذْنِ رَبِّنَا. (Bukhārī)

12 أَسْأَلُ اللهَ الْعَظِيْمَ ، رَبَّ الْعَرْشِ الْعَظِيْمِ ، أَنْ يَشْفِيَكَ. (7x) (Tirmidhī)

13 لَا بَأْسَ طَهُوْرٌ ، إِنْ شَاءَ اللهُ. (Bukhārī)

ENVY & EVIL EYE

Evil eye comes from a resentful and malevolent envy that is manifested by casting a gaze, stare or look that is envious and ill-wishing. An envier causes harm or misfortune to an unsuspecting person through his eyes, without needing his hands or tongue. The intensity of the effect differs according to the weakness of the victim and the power of the envier's jealousy, hatred and anger.

> The Messenger of Allah ﷺ said: "The evil eye is true. If anything could outdo the decree, it would be the evil eye." (Muslim) He ﷺ also said: "The evil eye is true. It can cause a mountain to collapse." (Ahmad) and he ﷺ said: "Most of those who die amongst my Ummah do so - after the will and decree of Allah ﷻ - because of the evil eye." (Bazzār)

How to Protect Oneself from Evil Eye

- Recite the Sunnah morning and evening Adhkār (see Ummah Welfare Trust's Daily Adhkār book). One should also encourage their associates and also recite over children.

  Ibn al-Qayyim رحمه الله wrote: '**The evil eye is an arrow, shot by the one who is jealous**, hitting (the victim) sometimes and missing it sometimes. So if the victim is uncovered and without the protection (of the adhkār), then he definitely will be affected by it. But if the victim is taking precaution (through the adhkār), then it will not affect him; rather it may happen that this arrow is returned back to the envier.'

- Say *MāshaAllah* on one's own blessings and possessions. Seek blessings from Allah ﷻ for others (e.g. *BārakaAllahu feekum/lakum/'alaykum*). The Prophet ﷺ said: "Whoever amongst you sees something in himself or in his possessions or in his brother that he likes, let him pray for blessings for it, because the evil eye is real." (Hākim)

- To avoid dangerous envy, a believer should be kind and courteous to people. Salam should be spread, and gifts should be given to families and friends. Displaying lofty manners will dispel the jealousy of others and remove evil desires from their hearts.

- Conceal your good. Do not share or spread any good news about yourself except to those who rejoice at your good fortune. This may even include families and relatives since it can be those closest to you whose envy can cause you the most harm. The Messenger of Allah ﷺ said: "Resort to concealing the fulfilment and success of your needs, for verily every one endowed with a blessing is envied." (Tabarānī)

> The Messenger of Allah ﷺ supplicated with the following words for his companion who was afflicted with the evil eye:
>
> اَللّٰهُمَّ أَذْهِبْ عَنْهُ حَرَّهَا وَبَرْدَهَا وَوَصَبَهَا. (Ahmad)

Seeking Protection for Children

Since young children are unable to recite Ruqyah, parents should always recite Āyah al-Kursī and the last 3 Sūrahs of the Qur'ān and blow on them. Children are more vulnerable to the evil eye. It's important therefore to teach them these āyāt as soon as possible and instruct them to recite and blow on themselves. Furthermore the Messenger of Allah ﷺ used to seek Allah's protection for Hasan and Husayn رضي الله عنهما by saying:

أُعِيذُكُمَا بِكَلِمَاتِ اللهِ التَّامَّةِ ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ. (Bukhārī)

How to Treat the Evil Eye

The evil eye is very common. Imam Ahmad رحمه الله said: **'Very rarely will a house be found without anyone being affected by the evil eye or jealousy.'** The method of treatment is to get the used water of the one who inflicted the evil eye, and pour it over the victim. However, in many circumstances, this is difficult to do. Therefore, one should pray Ruqyah on water (see p.4 and 5), especially the last 3 Sūrahs of the Qur'ān and bathe with it daily for 10-20 days until the symptoms disappear.

Dangers of Social Media

Social media has become an integral part of today's life. Unfortunately it has made us much more vulnerable to evil eye. We should be wary of posting pictures of ourselves, our possessions or our children on social media. Similarly we should not wistfully gaze at the blessings of others and envy them for it. We should reflect on how using social media affects our health, family relations, spirituality and ultimately our relationship with Allah ﷻ.

How to Stop Envying Others

- Say *MāshaAllah/BārakAllahu feek* if something pleases you.
- Give gifts and do good to those whom you envy.
- Praise them when you wish to criticise.
- Make du'ā' for them even if reluctant to do so.
- Know how deadly envy is and how it will only return to harm you.
- Be content with Allah's decree.

Your Shield: The last 3 Sūrahs of the Qur'ān

The last 3 Sūrahs of the Qur'ān are the strongest protection against envy, evil eye, magic and jinn. It is Sunnah to read them three times in the morning and evening, three times before going to sleep, once after every Salāh, and when one is ill. This shows their importance!

'These Sūrahs are extremely effective in repelling magic, evil eye, and the rest of the evils.' (Ibn al-Qayyim رحمه الله)

'The need for a slave to seek Allah's protection with these Sūrahs is greater than his need for eating, drinking and clothes.' (Ibn al-Qayyim رحمه الله)

MAGIC & JINN

Jinn are a creation of Allah ﷻ and are not visible to human beings. Like humans, there are good and evil jinns. Evil jinns are also known as shayātīn (plural of shaytān). They assist the magicians and enviers in bringing harm to humans. By seeking protection with the One who created them, we need not fear jinns.

Āyah al-Kursī is the strongest protection against the evil of jinn. Other Qur'ānic verses which mention the greatness of Allah or His punishment are also effective. Ibn Kathir رحمه الله writes, 'The most beneficial cure for magic is what Allah ﷻ revealed to His Messenger ﷺ as a cure: Sūrah al-Falaq and al-Nās. The Messenger of Allah ﷺ said: "No seeker has sought protection with anything like them." (Abū Dāwūd) Likewise one ought to recite Āyah al-Kursī as it repels shaytān.' The Adhān can also be read in the ear or in the home of anyone who is affected by jinns.

Additional Treatment for Magic and Jinn

- Carry out the Ruqyah method outlined (see p.4 and 5).
- Alongside the Ruqyah āyāt, one should read Sūrah al-Baqarah, as the Messenger of Allah ﷺ said: 'Recite Sūrah al-Baqarah; to recite it regularly and adhere to it is a blessing, to give it up is a cause of regret, and the magicians cannot confront it.' (Muslim)
- Take a Ruqyah bath with Sidr water. Grind seven green Sidr leaves (lote tree leaves) and soak them in water. Recite Ruqyah on this mixture, take three sips from it and then bathe with the remaining water. This method has been mentioned by Ibn Hajar رحمه الله who quotes Wahb ibn Munabbih رحمه الله as having mentioned this. This process can be repeated daily until one is cured by the will of Allah ﷻ.
- Drink Senna water. Senna should be boiled in water and left to cool. Honey can be added to this mixture. Ruqyah should be recited on this mixture and then drunk on an empty stomach. This can be done for seven days.
- Have cupping (hijāmah) done, especially on parts of the body that are in pain. This can be repeated as necessary.
- Rub oil on the head and the body. Ruqyah can be recited over olive oil which can be rubbed over the body, especially parts that are in pain. Applying oil on the head (a Sunnah of the Prophet ﷺ) is extremely effective. Drinking a spoon of olive oil daily is also beneficial. Black seed oil can be used in a similar manner.

Individuals afflicted by magic can often feel overwhelmed when thinking about it, much to the delight of magicians and evil jinns. It is vital however that a victim remains optimistic. One should never become despondent or think they are incurable. Rather one must think highly of Allah ﷻ and have firm hope in Him.

Black Seed

"Indeed, in black seed is a cure for all diseases except sām (death)."

(Muslim)

Zamzam

"The water of zamzam is for whatever it is drunk for." (Ibn Mājah)

"The best water upon the surface of the earth is zamzam water. It is a nourishing food and a cure for illnesses." (Tabarānī)

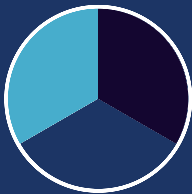
'Urwah ibn Zubayr رضي الله عنه reported that 'Āʾishah رضي الله عنها used to bring back zamzam water with her from Makkah, and she used to say: "The Messenger of Allah ﷺ used to bring back zamzam water in water skins and jars. He would pour it over the sick and make them drink it."

(Tirmidhī)

Talbīnah (Barley Broth)

'Āʾishah رضي الله عنها used to recommend talbīnah for the sick and for the bereaved. She used to say: "I heard the Messenger of Allah ﷺ saying: 'Talbīnah brings comfort to a sick person's heart, and relieves some of their sorrow and grief.'"

(Bukhārī)



"No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient for him. If he has to, then he should keep one third for food, one third for drink and one third for his breathing."

(Tirmidhi)

Indian Incense and Sea Incense

(al-Qust al-Hindī and al-Qust al-Bahrī)

"Treat with the Indian incense, for it heals seven diseases; it is to be sniffed by one experiencing throat trouble, and to be put into one side of the mouth of one suffering from pleurisy."

(Bukhārī)

"The best medicines you may treat yourselves with are cupping and sea incense."

(Bukhārī)

'Ajwah Dates

"Whoever eats seven 'ajwah dates in the morning, neither magic nor poison will harm him that day."

(Bukhārī)

Cupping

"Jibrīl عليه السلام informed me that cupping is the most beneficial medicine for the people."

(Hākim)

Senna

"Make good use of senna and sannūt (honey), for indeed there is a cure in both of them for every disease except sām." He was asked: "O Messenger of Allah ﷺ, what is sām?" He ﷺ replied: "Death."

(Ibn Mājah)

Cow's Milk (Raw)

"Allah has not created a sickness but that He has created a cure for it, except for old age. So drink from the milk of cows, because they eat from all sorts of plants."

(Nasāʾī)

Olive Oil

"Use olive oil in eating and for applying (on the body), for it is from a blessed tree."

(Tirmidhī)

Honey

"There emerges from their bellies (honey bees) a drink, varying in colours, in which there is healing for people."

(16:69)

Q&A

Can anyone do Ruqyah or is it only for certain people?

There is a misconception that Ruqyah is exclusive to certain individuals. Ruqyah can and should be performed by every Muslim.

Is reciting Ruqyah better than listening to it?

One should recite themselves if they can do so in the proper manner. However Ruqyah may need to be done for long periods of time and one may be unable to recite for such durations. One can therefore listen to a Ruqyah audio or have someone recite over them.

How long should the Ruqyah be recited or listened to?

Listen to Ruqyah for a few hours a day. Ideally one should stop other activities and focus on the Ruqyah until they get better. This may take a several days or even longer depending on the severity of the illness/magic/evil eye.

Reciting or listening to the Ruqyah is not making a difference.

If reciting or listening to Ruqyah is not making a difference, then one should question their yaqīn (conviction) and niyyah (intention). One should also do istighfār (seek forgiveness from Allah ﷻ) as there may be a sin which is preventing Allah's ﷻ help. Istighfār opens all closed doors.

How does one know if they're afflicted with evil eye, etc?

The best gauge for knowing whether one is afflicted is the Qur'ān. Nothing can hide from the powerful and supreme words of the Almighty ﷻ.

One may feel pain while reciting or listening to Ruqyah. One may also feel restless or scared. Other symptoms may include itching, vomiting, diarrhoea, fever, sweating, an urge to urinate or feeling sleepy. If these symptoms arise, continue reciting or listening to Ruqyah, especially the āyāt that exacerbate these symptoms.

The person afflicted refuses to recite or listen to the Ruqyah.

One who does not want to listen to Ruqyah should be compelled as the shaytān is stopping them from seeking treatment. If it's still difficult, then one can recite on their behalf and blow on water and oil. The afflicted person should be made to drink and use these.

Should illnesses be treated with Ruqyah only?

Magic and evil eye can often cause physical illnesses. These need to be treated medically alongside the Ruqyah. Along with conventional medicine, one should adopt a healthy lifestyle and implement the sunnah prescription of eating less but more wholesome foods. Our consumption and the means to obtain it should also be halāl. After Ruqyah, one may feel weak. Eating foods which are high in energy, including Talbīnah (barley porridge) is therefore helpful.

Are there specific āyāt in the Qur'ān that have more impact?

The Qur'ān has many āyāt of Ruqyah. The strongest are Sūrah al-Fātihah, Āyah al-Kursī and the last 3 Sūrahs of the Qur'ān. Listen to these for hours if possible. If certain āyāt elicit greater symptoms, then these should be repeated at least 7 times if possible. One can also add other verses which mention the Greatness and the Oneness of Allah such as 2:164, 3:18, 7:54, 23:118, 72:3, 37:1-10, 59:24, Sūrah al-Mulk and al-Rahmān.

Do the Sunnah morning and evening adhkār help?

The morning and evening adhkār (Sunnah remembrances after Fajr and 'Asr) are the best means of safeguarding oneself from evil eye, magic and other afflictions. If someone is already afflicted, then these adhkar should also be read along with the Ruqyah treatment.

The morning and evening adhkār are highly important and should never be abandoned. One who is cured by Ruqyah will always remain exposed to evil afflictions if they neglect these adhkar.

Why should one blow after reciting Ruqyah?

Blowing with the saliva is an important part of the Ruqyah. This physical element should not be underestimated, as Ibn al-Qayyim ﷺ explains in Zād al-Ma'ād. "Blowing is done by both pure and evil souls, as Allah ﷻ said: 'And from the evil of the blowers in knots.' (113:4) Those who do magic tie knots and blow onto them words of magic, mixing them with their saliva which work on the victims even in their absence. However, the pure souls counter this by blowing with the powerful words of the Almighty ﷻ. This is because the pure souls and the majestic words of the Almighty ﷻ clash with and destroy the 'evil' from the evil souls (whether they are magicians, evil jinns or enviers)."

What is a Ruqyah bath?

A Ruqyah bath is where one bathes in water that has been recited upon. Whilst reciting Ruqyah over the water, one should keep their mouth close to the water, breathe into the water and repeatedly blow over it. Baths should be done daily for positive results. For more severe afflictions, daily baths should continue until symptoms subside.

Having Reliance upon Allah

'Abdullāh ibn 'Abbās ﷺ said: "One day I was behind the Messenger of Allah ﷺ (on a camel) and he said to me:

'Son, I will teach you some words: Be mindful of Allah ﷻ and He will be mindful of you. Be mindful of Allah ﷻ and you will find Him in front of you. When you ask, then ask Allah ﷻ. When you seek help, then seek help from Allah ﷻ. Know that if the nation gathered together to benefit you with something, they would only benefit you with something that Allah ﷻ has already written for you. If they gathered together to harm you with something, they would only harm you with something that Allah ﷻ had already written against you. The pens have been lifted and the pages have dried.'" (Tirmidhī)

PREVENTION IS BETTER THAN CURE

The deadly effects of envy, evil eye, magic and jinn are very common today. To safeguard ourselves, we should adhere to the methods of protection shown by our beloved Prophet ﷺ.

Say بِسْمِ اللهِ before undressing and entering the lavatory.

A screen from jinn. (Tabarānī)

Mention the Name of Allah when entering the house and eating.

Shaytān cannot spend the night in your home nor can he partake in your meal. (Muslim)

Pray Fajr in congregation.

One is in the protection of Allah. (Tabarānī)

بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

When leaving the house

A source of guidance and protection and the devils can not get to you. (Abū Dāwūd)

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ،
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ،
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ.

100x in the day

You will be safeguarded against shaytān on that day till the evening. (Bukhārī)

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ،
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، يُحْيِي وَيُمِيْتُ ،
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ.

10x after Fajr & Maghrib

It will be a shield for you against all repulsive things and you will be guarded against shaytān. (Ahmad)

اَللّٰهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ...
(آية الكرسي)

Morning, evening & before sleeping

Protection from the jinn. (Bukhārī & Tabarāni)

قُلْ هُوَ اللهُ أَحَدٌ... قُلْ أَعُوْذُ بِرَبِّ
الْفَلَقِ... قُلْ أَعُوْذُ بِرَبِّ النَّاسِ...

3x morning & evening

It will suffice you in all respects. (Tirmidhī)

بِسْمِ اللهِ الَّذِيْ لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ ، وَهُوَ السَّمِيْعُ الْعَلِيْمُ.

3x morning & evening

Nothing will harm you. (Tirmidhī)

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ
مِنْ شَرِّ مَا خَلَقَ.

3x evening

You will be protected from insect stings. (Nasā'ī)

حَسْبِيَ اللهُ لَا إِلٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ.

7x morning & evening

Allah will suffice you in everything that concerns you. (Abū Dāwūd)

آمَنَ الرَّسُوْلُ بِمَا أُنْزِلَ إِلَيْهِ مِن رَّبِّهِ ...

The last 2 verses of Sūrah al-Baqarah (2:285-286)

Before sleeping

They will suffice you. (Bukhārī)

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